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resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort — are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilâs and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

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for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taifa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkun. No Kamin can be elected an elder, though he may become a Mullá, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influental of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "náli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shapdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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D 651 634 to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

D 692 681 634 Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

D 651 The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

B 651 D 804 B 804 The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 haiy	= 2½ lbs. English	Shina.
6 haiy	= 1 kot	
1 heejootee	= 3 double handfuls, about 2 lbs.	Boorish.
8 heejootee	= 1 heechok	

[CF. category 116, pp. 41-44 -- Analyst]

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4 AV3 Dard AV3 Chitral

564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 [671] 692 The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 177 A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

634 651 The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then